



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

in all the village comprehends. Mr. Greart, the benefactor of the village, does not believe in war "for any reason whatsoever." From him alone Philip receives kindness. It is he that gives him the immortal title: "Hero of the Durable." Elsa, too, hails him as her hero *in the vanguard* leading on to a new world of peaceful conquest. Together they face the future undaunted, inspired by the beauty of the vision of peace before them.

Among the many felicities of expression that we may expect from the author of "King Arthur's Jewel" there is at least one phrase that deserves to live in our thought and speech—"Hero of the Durable." It is the keynote of the play. Mrs. Trask has no more sympathy for the mollicoddle than the high-spirited Elsa. She would turn the heroic qualities that men undoubtedly show in war to higher ends. She does not fear for the loss of the "manly virtues."

It is interesting that Mrs. Trask does not seek to denounce war because of its inevitable sufferings. She goes back of that. She pictures the terrible irony of the attempt to perform a wicked deed in a righteous manner. She shows us the bitter inconsistency of the prayers of rival nations ascending to the same God. She tells us of the folly of wounding men and then trying to heal them. She holds up to our derision the paradox of "civilized war."

She points out the awful guilt of those literalists who will quote the words of Christ, "I came not to send peace, but a sword," as a justification of war. "Why can't we use the same common sense in interpreting the words of Christ that we do in interpreting the words of any other writer or teacher?"

Why don't you preach a logical God? she demands of the ministers. How can God be a God of battles and also a God of peace? The somewhat pompous rector of the play waives the question. "Faith," says he, "is higher than logic." Quick comes the reply: "I grant you that—as much higher as the arch springing from the pavement is higher than the foundation; but it must be a faith founded on logic." We cannot solve difficulties by dodging them. Faith surpasses reason, but it cannot contradict it. Men may not see a vision as Philip did in the night on the battlefield, or hear a voice of prophecy as Elsa did at night in her troubled sleep. "All they have to do is to think to the root of the matter." From every point of view war is unthinkably wicked.

The truths that Mrs. Trask sets forth in this play with humor and irony and dramatic force are truths destined to prevail in the march of civilization. The idea of the essential unity of the world is taking hold of men everywhere. Old prophecies are coming to pass. Mrs. Trask is no thoughtless pleader for peace. She has a great conviction, and she writes with the courage of that conviction.

It is pleasant to recall that last July, at the unveiling of the memorial fountain to Mr. Spencer Trask in Congress Park, Saratoga, Governor Glynn spoke of Mr. Trask as "one of the captains of peace to whom this nation owes its industrial supremacy." "In the vanguard" of those constructive forces for peace belongs Mrs. Trask, saying, with the voice of prophecy and poetry: "The Heroes of the Durable" shall triumph.

NORTHAMPTON, MASS.

The Peace Movement and Social Reform.

By George W. Nasmyth.

Are you working for better educational facilities, for parks, playgrounds, libraries, colleges, and universities? All these things require funds, and the demands of the war system are more insistent than yours.

Are you at work upon the problem of rural life and the congestion of the cities? The burden of high interest rates, caused by the destruction of wealth in the war system, bears most heavily upon the farmer, holds back the development of country life, and sends millions of farmers' sons to the great cities.

Are you interested in old age pensions, unemployment insurance, mothers' pensions, the war against tuberculosis, high infant mortality? Militarism and war blunt the finer instincts of the social conscience and strengthen all the forces of reaction.

Are you giving your time and energy to the desperate struggle against alcohol, the social evil, preventing disease, vice, and destitution? And are you sometimes discouraged by the indifference of men? The preparation for war and the preoccupation of the minds of men with the artificial enemies which false ideas have created, leaves no time or energy for the struggle against the real enemies of the human race.

Are you working for woman suffrage, and do you meet the argument that society is founded upon force? You will have to join forces with the peace movement to overthrow the great heresy and to demonstrate that society is founded upon cooperation and the division of labor.

Are you working for better relations between capital and labor? While the philosophy of force is writ large in international relations, you cannot hope that the industrial war will cease.

Are you working for the principles of Socialism? As long as destructive competition is the rule between nations you cannot hope to establish the co-operative commonwealth on secure foundations.

Are you interested in the abolition of child labor, disease-breeding tenements, and slums? Militarism, with its cold-blooded sacrifice of human lives by the hundred thousands, is in direct opposition to the idea of the infinite value of a human soul, which is the basis of the social conscience.

Are you interested in charities and the relief of distress? The war system drags the world into misery more rapidly than all your efforts can lift it out. The peace movement is preventive charity.

Are you working for the establishment of the kingdom of heaven upon earth? Then add your forces to the peace movement as the first practical step toward social reconstruction.

A German Woman's Appeal.

By Frida Perlen.

The Women's League of the German Peace Society at its first meeting in June of this year received a wonderful letter from Bertha von Suttner. She wrote that it afforded her the greatest happiness and satisfaction to have organized such a league. "I greet you and congratulate you, honored fellow-combatants—for such